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A

SERMON

OCCASIONED BY THE DEATH

OF THE

REVEREND AND LEARNED

WILLIAM KING, D. D.

PREACHED AT

HARE COURT, ALDERSGATE-STREET,

MARCH 12, 1769.

By J. WATSON, A. M. Dissenting Minister

Publiſhed at the Requeſt of the Church.

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M,DCC,LXIX.

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Isaiah lx. 19.

Thy God thy Glory.

THIS chapter contains a prophecy, or promise of the glory of the church and people of God, commenced in time and consummated throughout eternity.

The glorious state of the church in general, and of every child of God in particular, is actually begun below, and perfected in the higher house above, for grace is the beginning of glory, and glory the perfection of grace.

The most enlarged experiences of believers in the church militant are but small, when compared with the glory of the church triumphant, and it is certain, that to whomsoever saving grace begins to be communicated here, it shall issue in eternal glory hereafter;

for all the bleſſings of the new covenant are everlaſting, God himſelf, the prime and principal bleſſing, is the everlaſting God, the everlaſting life, the everlaſting light, the everlaſting portion of his people, and all the ſtreams which flow from this fountain are everlaſting: Thus we may view my text as fulfilling here on earth, and we may alſo look forward for its complete accompliſhment in heaven; and though the accompliſhment here be real, yet it is inconceivably ſhort of what it ſhall be hereafter, I mean in point of degree, for in Heaven there is no ſun, nor moon, nor need of their light; the glory of God, and the Lamb are immediately the light thereof.

The ſun ſhall be no more thy light by day, neither ſhall the moon give light unto thee, but the Lord ſhall be to thee an everlaſting light, and thy God thy glory.

It is no part of my preſent intention to conſider the applicability of this prophecy to any more glorious period of the church on earth than yet hath taken place, though that

is what we may expect, and no doubt have ground from this and many other texts to hope for, and for which we ought to wait, to uſe our endeavours, and to pray that Jeruſalem may be made a praiſe or *glory* in the earth.

But I intend to view my text, as ſetting forth the happineſs of the ſaints as actually begun in time, and carried into eternity; and in this point of view I apprehend it is deſcriptive of the character of our late venerable Father*, and worthy friend, now departed.

In the proſecution of this delightful ſubject, I will endeavour through divine aſſiſtance,

I. To ſtate the character of thoſe who are thus pivileged and dignified.

II. Conſider a little their capital privilege, Jehovah is their God.

III. In what reſpects their God is their glory.

IV. Make ſome improvement.

I. I will endeavour to ſtate the character

* The Reverend Dr. King.

of

of the perſons who are privileged and dignified as in my text, thy God thy glory.

True it is, that all the children of men ought to have the Lord to be their God, according to the revelation he makes of himſelf; for there is a moral obligation binding all to have no other gods before Him. —Man in his original purity and perfection had Jehovah for his God; man was made after the image of God in knowledge, righteouſneſs, and holineſs, the law of his God was written on his heart, and therefore he could not but know that he was bound to believe whatever his God might be pleaſed to reveal to him, to obey whatever his God might command, and to abſtain from whatever he might forbid by any particular and poſitive diſcovery of his will, or by any new revelation.

O! how pure and ſpotleſs, holy and righteous was man at firſt when he was created! But alas! We have ſought out many inventions, Eccl. vii. 23. How is the gold become dim! How is the moſt fine gold changed!

ed! We have all ſinned and come ſhort of the glory of God, Rom. iii. 23. We have, by our fall, loſt or rather rejected the image of God, forfeited our title to the favour of God, and rendered ourſelves obnoxious to death in its full extent, that is, death ſpiritual, conſiſting in a ſeparation of the ſoul from God — Death temporal, conſiſting in a ſeparation of the ſoul from the body, and death eternal, conſiſting in the ſeparation of both ſoul and body from God for ever. And though God might in juſtice have left all men, as he did the ſinning angels, to periſh without remedy, yet it appears from his word, that he had from eternity decreed the ſalvation of ſome of the children of men, and that the way of recovering them from ruin, is by the mediation of his own Son, whom he revealed to fallen man for that end, as the ſeed of the woman to bruiſe the ſerpent's head, and to be manifeſted for this purpoſe, to deſtroy the works of the devil. Accordingly this tranſcendently glorious perſon came, and aſſumed the human

man nature into an union with his divine perſon.—He came to do and die in the room and ſtead of ſinners, and thoſe whom he ranſomed by the price of his blood, he redeems by the power of his ſpirit, and rules by his law.

Hence it appears, that it is only in and by this Saviour, that an intereſt in Jehovah, as our God in the ſenſe of my text, is recovered and regained; ſo that the perſons within the deſcription given in the text, in whom the application of the purchaſed redemption is begun here, and ſhall be conſummated hereafter, are,

They who are born again—who have the ſpirit of their God given them, and do walk in the ſpirit—who have the law of their God in their hearts—who walk in a different way from that of the men of this world, and conſequently have a very different end at death—in a word, they are an holy, and therefore cannot but be an happy people.

1. They are born again, John iii. 3. Except a man be born again he cannot ſee the

kingdom

kingdom of God. They are a new creation, old things are paſt away, and all things are become new, 2 Cor. v. 17. all theſe things pertaining to the new creation are of God—a new heart is given them, a new ſpirit is put within them, and in conſequence of this they have new apprehenſions, new affections, new reſolutions, new enjoyments, and new hopes.

2. They have the ſpirit of God given them, and ſo they walk in the ſpirit.

They have the ſpirit of God given them, Ezek. xxxvi. 27. I will put my ſpirit within you. He hath given us of his ſpirit, 1 John iv. 13. Now the ſpirit of God as given to, and operating in believers, and enabling them to act, is a ſpirit of prayer and ſupplication, Zech. xii. 10. The ſpirit helps their infirmities, Rom. viii. 26. and enables how, for whom, and for what to pray; he excites in their hearts, in ſome degree, and at ſometimes ſuch graces, apprehenſions and affections as are requiſite for the right and ſuitable performing of this duty.

The ſpirit of god given to believers is a

ſpirit of mourning, Zech. xii. 10. believers do mourn for the ſins of others, but eſpecially for their own ſins, as being an offence committed againſt their gracious God; O! what melting influence hath the conſideration of this upon their hearts! they mourn for their own ſins, as they occaſion the hiding of God's face from them, interrupt their actual communion with him, as they do in themſelves deſerve eternal wrath, as they actually expoſe them to many heavy ſtrokes and chaſtiſements while they are in this life, yea, even to calamities to be inflicted upon poſterity after *their* death, though believers themſelves ſhall have their own ſouls for a prey.

Let none therefore entertain light thoughts of ſin, for as it is oppoſite to God's holy nature, ſo it is man's greateſt enemy.

The ſpirit of God is a free ſpirit, Pſal. li. 12. The ſpirit of ſons not of ſlaves, of freedmen not of bond-men, Rom. viii. 15. There may be ſome ſort of obedience to the law, performed by unbelievers, as well as

that

that which is performed by true believers, concerning which men may not be able to perceive any difference, but there is a vaſt difference as to the ſpirit whereby theſe different perſons are influenced; and this is obvious to the all-ſeeing eye of him whoſe prerogative it is to ſearch the heart.

The ſpirit of God, is a ſpirit of holineſs and ſanctification: The great deſign, next to the glory of God, aimed at in the plan of the ſalvation of any of the human race, was the ſanctification of ſinners, Luke i. 74, 75. 2 Theſſ. ii. 13. There is a diſplay of ſtrict juſtice in the condition of man's ſalvation, as fulfilled by Chriſt in his holy nature, life, and voluntary ſufferings, a diſplay of rich grace and mercy in the promiſes of ſalvation, and of power and faithfulneſs in the adminiſtration of it, but holineſs runs through the whole and every part of it: The ſpirit of God then makes his people holy, partly whilſt they are here, and perfectly hereafter. Therefore,

They walk in the ſpirit, Gal. v. 25. that is, by the light of the ſpirit, in ſtrength derived from the ſpirit, and according to the rule or word of the ſpirit, the unerring ſtandard of truth.

3. Perſons within the deſcription of my text have the law of their God in their hearts, Pſal. xxxvii. 31. Heb. viii. 10. The law, which is externally propoſed in the word, is written in their hearts.

As in regeneration and ſanctification there is a new man created, denoting a perfection of parts, but not a perfection of degrees whilſt we are in this life; ſo they, whoſe God Jehovah is, will love his whole law, as expreſſing the image of his holineſs: And though this holy law condemns many things in them, yea every thing in them and done by them, as far as it is morally imperfect, yet they love this perfect law, and do condemn their own want of conformity to it, approving of the law which is good, Rom. vii. 16. Thus we find the Apoſtle, who had been enabled to ſtudy with great accuracy

and

and preciſion the law of his God, and the luſts of his own heart, approving the former, and condemning the latter, which were contrary to it, Rom. vii. 12, 14. The law is holy, the commandment is holy, and juſt, and good, but I am carnal.

They will through grace endeavour a conformity in practice to the law of their God as far as they know it; an holy heart will undoubtedly appear in a holy life. By their fruits ye ſhall know them, Matth. vii. 20.

They will lie open to conviction as to what of the law of the Lord their God they know not, Pſal. cxix. 26. and they will bewail their want of a perfect conformity to it. O how humble will the ſtudent of holineſs be! No wonder then,

4. That they whoſe God Jehovah is, do walk in a different way from that of the men of this world, and that their arrival on the other ſide of the valley of the ſhadow of death be very different, Pſal. xxxvii. 37, 38. To ſum up their character,

5. They are an holy, and therefore cannot

but

but be an happy people: Their holineſs is begun here, and ſhall be completed hereafter; holineſs is implanted in them by the ſpirit of their God, and acted by them when they are under the active influences of the ſame ſpirit, for without him they can do nothing; they are made holy in nature, frame, and converſation; ſo that they are in heart and life carried out after whatever is good.

Now the ſource and fountain of holineſs being that of the divine nature, it is repreſented to us by the holineſs of God's law, which is the expreſs image of his will, the law is holy, Rom. vii. 12. And this holy law coming to the believer, through the mediator, is the rule of his obedience; for the obligation of it as a rule of life, is no way diminiſhed by the grace of the goſpel; it is the law of Chriſt the believers lawgiver, *his* commandment, and therefore not grievous, *his* yoke, and therefore eaſy, *his* burden, and therefore light.

Under theſe evangelical views of the law, and under ſuitable impreſſions of its binding force, as a rule of life, though the believer is freed

freed from it, as a covenant of works, he ſtudies it, makes it his great care to behave according to it, and delights in it; and no wonder, for a moſt eſſential part of his happineſs conſiſts in *holineſs*, that is, a conformity to the holy nature, and to the holy law of his God.

Men fell into an eſtate of ſin and miſery; and ſalvation by Chriſt is a deliverance from that eſtate: Hence it appears, that a deliverance from ſin, muſt imply a change from it to holineſs, or, to the image of God, after which man was originally made, and which he loſt by the fall.

The perſons then, within the deſcription of the text, are ſaved to holineſs, that is to ſanctification begun, and to glorification, which is ſanctification completed. O how happy and highly privileged are ſuch perſons! Happy is the people whoſe God is the Lord; this is the higheſt pinacle, this is the perfection of their happineſs, and as nothing leſs can be an adequate portion for ſatisfying the rational nature,

ture, the immortal ſoul, nothing more is neceſſary.—This leads me to the

II. General Head: Namely, To conſider a little the capital privilege of true believers, Jehovah is their God.

Here I beg leave to ſtate theſe preliminary obſervations.

1. This is not a common, but a ſpecial privilege: There is a relation that all men have to God, as he is their Creator and Preſerver, and there is a relation which many have to God, as they are under the external diſpenſation of the goſpel, but the privilege in the text implies more than any, or all of theſe, namely, his being our God in a way of ſpecial grace.

2. This privilege ſuppoſes that a ranſom is paid, and ſatisfaction made to the juſtice of God, by Chriſt the Son of God and Saviour of men, as our ſurety, having ſubſtituted himſelf in our room and ſtead; ſo that it is only in and through Chriſt, that Jehovah is, as he hath revealed himſelf to be, the God of any of the children of men in a ſaving manner;

ner; God, abſolutely conſidered, cannot be approached unto by guilty ſinners, no, he is a conſuming fire; but in Chriſt he is love, God is love, 1 John iv. 8. for in Chriſt the Redeemer mercy and truth are met together, righteouſneſs and peace have kiſſed each other, Pſal. lxxxv. 10. Juſtice being ſatisfied, the law fulfilled by the ſurety and the price of redemption paid, all the impediments, which ſtood in the way of Jehovah's becoming our God, are removed.

3. This capital bleſſing and privilege of having Jehovah to be our God, is the ſame for ſubſtance, with that which was promiſed to our firſt parents after the fall, which promiſe was kept on foot, during the patriarchal age, continued under the old teſtament diſpenſation, and is now more clearly exhibited to us under the new; the promiſe was ſealed *typically* by the blood offered in the ſacrifices of old, and at length *actually*, when Chriſt our paſſover was ſacrificed for us.

4. This privilege is to be conſidered with reſpect to thoſe for whoſe benefit it was ori-

ginally deſigned—to whom it is publiſhed or preſented—and to whom it is applied.

They for whom this privilege was principally and originally deſigned, are a ſelect number of the human race: This truth is very plainly taught, and often aſſerted in the ſcriptures, and by our Saviour himſelf in John chap. xvii. it is mentioned ſix times, when ſpeaking of thoſe who had been given him, in contradiſtinction from the world. An univerſal election is a contradiction in terms.

They to whom this privilege is publiſhed or preſented, are all who hear the goſpel, and have the glad tidings of ſalvation revealed to them; they are commanded to believe on the Lord Jeſus Chriſt, 1 John iii. 23. to them Chriſt is freely offered in the goſpel: There is no inconſiſtency between the general offer and particular election, the former being the ordinary mean, whereby the Lord accompliſhes his everlaſting purpoſe of love towards his choſen ones, and actually applies to them the privilege and bleſſing in the text. So that,

They

They to whom it is applied, are all who have been vitally united to the Lord Jeſus Chriſt, ſome of whom are already got to complete happineſs in a triumphant ſtate in heaven, others being as yet in a militant ſtate upon earth.

As all who belong to the election of grace ſhall be brought in, and have the bleſſing in the text applied to them, and no perſons in this life, can be certain that they are not of this number; therefore all ſhould be aſſiduous and diligent in the uſe of the means of divine appointment. Secret things belong to the Lord, but things that are revealed do belong unto us and to our children, Deut. xxix. 29. In order then to encourage all of us, to diligence in the uſe of means, let us conſider a little this capital privilege, the Lord thy God, in its application to ſome of the children of men, as denoting

A change of ſtate—A change of nature—An intereſt in all the divine perſons—An intereſt in all the divine perfections—An intereſt in all that God hath.

1. A change of ſtate: The ſtate of man by nature, is a ſtate of wrath, under the condemning ſentence of the law. In oppoſition to this, the privilege ſpecified in my text implies a change of ſtate, or, our being juſtified, that is, having our ſins pardoned, and our perſons accepted, on account of the righteouſneſs of Chriſt our ſurety.

Sin is a tranſgreſſion of the law, and the pardon of ſin does not make it ceaſe to be leſs criminal in its own nature, than it was before, but pardon takes off the law-ſentence which condemned us, ſo that it cannot operate againſt us; our juſtification conſiſts in God's not charging ſin upon us, ſo as to condemn us for it, or, it is his not imputing it to us, ſo as to deal with us according to its demerit; the prayer of Stephen the protomartyr for his enemies, Acts vii. 60. *Lord, lay not this ſin to their charge*, is of the ſame import, in this reſpect, with that of Chriſt for his crucifiers. Luke xxiii. 34. *Father, forgive them.*

Juſtification doth not merely remove the guilt

guilt of ſin, and reverſe the ſentence of condemnation by pardon, but it pronounces us righteous, bringing us into an eſtate of acceptance with God to eternal life, and all this only for the righteouſneſs of Chriſt imputed to us, and received by faith alone.

2. This privilege implies a change of nature: This change is begun by the agency of the ſpirit of God in regeneration, carried on progreſſively in ſanctification, from the period of the new-birth to that of the believer's natural death, and perfected in glory.

3. An intereſt or propriety in all the divine perſons, as far as we are capable: The Father, who is the God and Father of our Lord Jeſus Chriſt, is the believer's God and Father, he adopts us for his children, giving us a right to all the privileges of children, and theſe privileges are exceeding great and many, they extend to this, life and that which is to come.

Believers are the objects of their heavenly Father's affection, protection, and care; he inſtructs, pities, and provides for them; he

chaſtiſes

chaſtiſes them when they err from his way, in order to bring them back again; in a word, he will give them grace and glory, and every good thing; and though they ſhould be allowed but a ſmall meaſure of the good things of this life, which is often, but not always the caſe, yet they have as much as their heavenly Father, in his infinite wiſdom, ſees proper to allow them, all that he intended to ſanctify to them, and more could not be for their good: In ſhort, he will ſanctify their poverty, their reproach, their afflictions, their ſickneſs, their pains, and even death itſelf; for as he hath given them a title to the inheritance above, he will lead them in a right way to the poſſeſſion of it. How can it be otherwiſe, ſeeing they are heirs of God, and joint-heirs with Chriſt, Rom. viii. 17.

They have an intereſt in Jeſus Chriſt, the ſecond perſon in the glorious Trinity, who is over all, God bleſſed for ever, God equal with the Father and with the Holy Ghoſt: He is made of God unto us, wiſdom, and righteouſneſs, ſanctification, and redemption;

believers

believers are by him redeemed from the condemning ſentence of the law, from the commanding power of ſin, from the tyranny of ſatan, from the evils of this world, from the convulſive pangs of an awakened conſcience, and at laſt, from the very being of ſin.—He is our advocate and interceſſor at the Father's right-hand, where he pleads, and his blood ſpeaks; for as he repreſents God to us, ſo he repreſents us to God; as he bled for us upon the croſs, he pleads for us before the throne; O how ought we to love him!

Believers have an intereſt in God the Spirit: He dwells in them, and abides with them, John xiv. 17. He applies the redemption which was purchaſed by Chriſt, and that effectually, by him we are united to Chriſt; he is our ſanctifier, teacher, guide, and comforter.

Great is the happineſs then of thoſe who have a propriety and intereſt in all the perſons in the Godhead; and may all of us be taught of God, ſo as to be enabled to believe the truth of the doctrine of the bleſſed Trinity,

as

as it is revealed in the word, to believe in, and give equal glory to the divine perſons; and may true believers be enabled to improve their own experiences for their eſtabliſhment and confirmation in the faith.

4. They have an intereſt in all that God is eſſentially: In all his perfections and attributes, ſuch as wiſdom, power, holineſs, juſtice, goodneſs, and truth, his immutability, omnipotence, eternity, &c. they have his mercy to pardon them, his wiſdom to direct them, his power to protect and ſtrengthen them, his goodneſs to enrich them, his holineſs to ſanctify them, and his eternity to be the date of their happineſs. So that here is a ſuitable remedy and relief againſt all the miſery which ſin has introduced.

5. Believers have an intereſt in all that God hath: His angels to guard them; his graces to adorn them; his ordinances to improve them; his providences all over-ruled for their good; his promiſes to be the charter of their inheritance; in a word, all things are theirs, 1 Cor. iii. 21, 22. They have a title

to,

to, and the begun poſſeſſion of all, and they ſhall in due time be brought to the full enjoyment: What they have not in poſſeſſion, they have in reverſion; what they have not in hand, they have in hope; what they have not in fruition, they have a ſure title to in the promiſe, for God himſelf is their God: So that their portion and reward do conſiſt, not ſo much in what they receive from him, as in God himſelf, Gen. xv. 1. God ſaid to Abram, I am thy exceeding great reward. O! how privileged and dignified are believers *now*, for Jehovah is their God, and how inconceivably happy ſhall they be hereafter, for *their God is their glory*. Which would bring me to the

III. General head, namely, To ſhew in what reſpects the believers God, is the believers glory. But on this your time forbids me to enlarge. Glory is the conſpicuous luſtre of what is really and truly excellent: Glory and excellence do differ in this, that excellence denotes the intrinſic worth, and glory the manifeſtation of it: The happineſs of the ſaints

in heaven is, in Scripture, often exhibited by the word glory; now that glory which conſtitutes the celeſtial felicity is both objective and ſubjective, and theſe reciprocally influencing each other, and inſeparably concurring to advance it: There are objects of unſpeakable luſtre and glory, which are exhibited and preſented to the ſaints in heaven to converſe with, and there is a glory within themſelves, *The king's daughter is all glorious within*, Plaſ. xlv. 13. All the parts and powers of the nature of the ſaints, are rendered inexpreſſibly glorious, by their being elevated into a meetneſs to converſe with the glorious objects before them, an actual exerciſe on them, and the moſt pure and delightful gratifications by them, hence we have ſuch frequent expreſſions in ſcripture of the ſaints being glorified.

Jehovah being our God, as he is in Chriſt, it is only in him that he is our glory, in him we have the moſt full, clear, and delightful manifeſtation of the divine glory, partly here,

here, and perfectly hereafter, and in him we ought to glory, Iſai. xlv. 25.

Good old Simeon ſeems to have had a reſpect to the paſſage in my text, when he applied it to the perſon of the Son of God incarnate, Luke ii. 32. The glory of his people Iſrael.

Thy God thy glory, them intimates, that, as he who is infinitely glorious is the believers God—ſo it is their glory to have him to be their God—for he is the author of all their glory as he makes them glorious—and he is the object of their glorying.

How ought we therefore to be employed now? Glorifying and rejoicing in him, depending on him, and recommending him to others; looking and longing for that joyful and happy day, when our dear Redeemer will come to be glorified in his ſaints, and to be admired in all them that believe. O! that we may be found in him, cloathed with his righteouſneſs, that ſo, when Chriſt, who is our life, ſhall appear, then may we alſo appear with him in glory.

APPLICATION.

What reaſon have we to admire the love of God to ſinners: "God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life."

Nothing, ſurely, could move him to this, but his own good pleaſure. Our hearts ſhould be raviſhed with wonder and praiſe, that we ſhould be called from under a ſentence of condemnation, to inherit eternal glory. O! what manner of love, in the Father to provide; in the Son to procure, and in the Holy Spirit to make us meet for it.

2. Since holineſs appears to be an eſſentia ingredient in our happineſs, then let us diligently examine ourſelves, whether holineſs be habitually wrought in us! Let us be ſollicitous, not only to have it rooted in us, but to cheriſh and improve it, by delightful converſe with God.

3. The goſpel is an unſpeakable bleſſing; by this we have a clear diſcovery of the method of ſalvation; in the ordinances of the goſpel,

goſpel, the word, ſacraments and prayer, the glory of God is to be ſeen, and communion with God enjoyed;—this communion, with which believers are privileged in the church militant, is a pledge and earneſt of the more perfect communion in the church triumphant: No wonder then, that believers eſteem goſpel ordinances highly, attend upon them diligently, and are at much pains and expence to enjoy them in purity. But alas! there are many who have not received, and do not acknowledge the Lord to be their God, they make light of the goſpel, refuſe to attend upon the preaching of the word, and adminiſtration of ſacraments, and will not ſo much as hear what God the Lord might ſay to them; How can they eſcape who neglect ſo great ſalvation?

Theſe are not the only faulty perſons among us, for there are others who do attend upon ordinances, but alas! they give little or no attention to them, and are not concerned to profit by them.

There are others who not only come to

places

places of worſhip, but give ſome attention to what they hear, they profeſs that they know God, but in works they deny him, and their practice gives the lye to their profeſſion.

O! may the Lord the Spirit pluck ſinners as brands out of the fire, may he diſcover their ſin and miſery in a work of conviction, may ſin be made bitter to them in a work of contrition, may their minds be enlightened to ſee the preciouſneſs of Chriſt, may their wills be inclined to receive Chriſt Jeſus the Lord, and ſo to walk in him.

4. Behold the happineſs of thoſe to whom the privilege and bleſſing ſpecified in the text belong, they are the only happy people on earth, but the happineſs they inſtantly obtain on their arrival in heaven ſhall be far more glorious, for there ſhall be a perfect freedom from all manner of evil—from all ſin—from all temptations of ſatan—from all natural weakneſſes—from all the diſeaſes and pains which attend our mortal frame while on earth—from all ſorrows and ſufferings ariſing from ſympathy; in a word, there ſhall be

no

more death: As to the poſitive felicity of the heavenly inhabitants, it is unſpeakably and inconceivably great, "Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him!" For their God is their glory.

And as we are called to be followers of them who through faith and patience inherit the promiſes. I might lead your thoughts after your late worthy paſtor, through life into the regions of felicity, to which may you and I be enabled to follow. But on this I only offer a few brief obſervations.

The Reverend William King, D. D. deſcended of parents eminent for godlineſs, was brought up at proper ſchools, under the direction, and at the expence of his honoured father, with a view to the ſacred miniſtry, which early in life became the object of his own choice, and for which he had a liberal education; after he had gone thro' a previous courſe of ſtudies, he was ſent by his honoured father to the univerſity of Utrecht

recht in Holland, where having made great proficiency, he paſſed trials for the holy miniſtry, that is, he was examined and approved by the claſſis, and ſo was recommended to this ſacred ſervice in the church of God.

I have often heard him ſpeak with pleaſure of the goodneſs of God, in directing his father, and inclining his own heart to this ſtep. The firſt public ſermon he preached was at Utrecht, for the Rev. Dr. De la Fay, from Pſal. l. 14, 15.

April 22, 1725, being choſen by the church of proteſtant diſſenters at Cheſham, in the county of Bucks, he was ſolemnly ordained to the paſtoral-office; on which occaſion, among other remarks, he made the following, "A very ſolemn ſervice not to be forgotten, bleſſed be God for Jeſus Chriſt, and the unſpeakable gift of his Spirit!"

While he was at Cheſham, he taught ſchool, and was uſeful, not only in the exerciſe of his paſtoral office, but in the tuition of youth, forming their young minds for uſefulneſs

here, and happineſs hereafter: Many foreigners had their education at his ſchool.

He had repeated offers of preferment in the eſtabliſhed church, but he was a proteſtant diſſenter upon principle, and could not conform;—He was congregational in his judgment, had a very great regard for that denomination, but he was alſo a friend to all good men, all who appeared to bear the impreſſion of the holy image of God on their hearts.

February 14, 1740, he removed from Cheſham, and was ſettled paſtor among you in this place, on which occaſion he made the following, among other obſervations, "This was a day of fear and trembling with me, but not without hope and joy in my God and Redeemer."

March 13, 1746, Mrs. King the Doctor's mother died, ſhe was rich in faith, a chriſtian of great experience, and after remarkable darkneſs had very remarkable light and com-

ſort, that the terrors of death were quite hid. And,

April 23, 1756, Mr. William King his father died, and after having given ſome account of his death, the Doctor obſerved, "this was the greateſt chriſtian I ever knew."

January 14, 1748, he was choſen in to the Tueſday lecture at Pinner's-hall, and on the 24th of laſt January, he preached his laſt ſermon in that lecture, when he finiſhed a courſe of ſermons from Pſal. xxvii. 13. I had fainted unleſs I had believed to ſee the goodneſs of the Lord in the land of the living, he had preached 192 ſermons in that lecture.—He was alſo many years engaged in the Lord's-day evening lecture in Silver-ſtreet which afterwards was removed to Monkwell-ſtreet, and in that at Lime-ſtreet which was removed to Little St. Helens:

It would be a pleaſure to me, and might be profitable to the reader*, to give a more

* There was a more full account delivered from the pulpit.

full

full account of the memoirs of this ſervant of Jeſus Chriſt, particularly with reſpect to his ſpiritual exerciſes, and his obſervations on the ſteps of providence concerning himſelf, but it would render this performance too prolix.

February 26, 1769, he preached his laſt ſermon in this place, on the Lord's-day immediately preceding his death, from Jude ver. 25. To the only wiſe God our Saviour, be glory and majeſty, dominion and power, both now and for ever, Amen.

He had preached ſeveral ſermons from this text, in which he took particular notice of three things,

" 1. In what great and exalted characters Chriſt is deſcribed, the only wiſe God our Saviour.

2. How Chriſt is praiſed? His own excellencies are held forth, and the ſaints eſteem of him is expreſſed, To him be glory and majeſty dominion and power.

3. When and how long? Both now and

ever!—Intimating that the ſaints glorying in Chriſt, is both a preſent concern, and will be an everlaſting joy and comfort to them."

The Doctor preached at that time on the word NOW, from which he obſerved, "that it ſhould be your *preſent* concern to aſcribe glory to Chriſt." Intending, if the Lord had ſpared him with you, to have preached the next ſermon on the word EVER, "intimating that the ſaints glorying in Chriſt, is not only a preſent concern, but they have ſuch large deſires for their Saviour's glory, that they would have him glorified everlaſtingly, not only now, but for ever, yea both now and ever, through the preſent age, and through all future ages of time, yea through eternity."

This was the delightful ſubject he purpoſed to have entertained you with, but before the return of another Sabbath on earth, he was removed to the enjoyments and employments of the everlaſting ſabbath, to join the heavenly choir, in aſcribing to his God and Saviour

glory

glory and majeſty, dominion and power, for ever.

On Monday, February 27, about ten o'clock at night, he gave ſome particular directions, whereby it appeared he was apprehenſive of the near approach of death; about two o'clock next morning, his difficulty of breathing returned, with which he had been afflicted, at times, for ſeveral weeks, he continued expreſſing his joy and hope of glory, till about five o'clock, when his ſpeech failed, by means of a paralytic ſtroke, which affected his right ſide, and he continued ſpeechleſs, but, thro' mercy, ſenſible, till Saturday morning March 4, about ſeven o'clock, when he entered into the joy of his Lord.

He had at times laboured under violent pain, owing to the ſtone in the bladder, with which he had been afflicted four years and almoſt two months, he was never heard to murmur, but endured it with uncommon patience and chearfulneſs: I have often obſerv-

ed

ed him unable to conceal the acuteneſs of the pain, and almoſt as often expreſſing his thankfulneſs that it was not worſe.

The ſtone which was found in his body after his death, meaſures ſeven inches round one way, and five the other; it weighed three ounces and a quarter, there were beſides this two ſmall ones.

The firſt attack of this diſorder, of which he was ſenſible, was on January 13, 1765, concerning which he has left the following account, "I was violently afflicted with the "ſtone laſt night, and this morning a very "painful fit made me break off expounding "half after eleven, the clerk ſung, and I "concluded with prayer as uſual, in the af-"ternoon I went on with expoſition without "one pain, bleſſed be God!—This is a day "to be remembered."

Sometime after, being through divine good-neſs recovered, he went on with his public ſervice excepting ſome intervals, when he was pre-

prevented by ſharp returns of his diſorder, and it is difficult to ſay, which gave him the greater uneaſineſs, the intenſeneſs of the pain, or, his being hindered from his miniſterial work; ſuch was the pleaſure he took in preaching the glorious goſpel.

He was, as to the more uſual frame of his ſoul, a chearful chriſtian, which appeared through the tenor of his life, and under his painful illneſs, and yet at times was deeply affected and afflicted, with a ſenſe of his ſins, for "there is not a juſt man upon earth that doth good and ſinneth not."—and with a ſenſe of the hiding of God's countenance. I will give one inſtance in each.—Being from home, and diſappointed of an opportunity to return, his place at Cheſham was ſhut up one Lord's day; on which he had the following expreſſions, "This was a day of care and concern "for my people and myſelf, Lord teach me "the reaſon of this providence, and if there "be any ſecret fault, that has been a crimi-

"nal

"nal cauſe, O! pardon me." — Another time, having been engaged in aſſiſting at a day of prayer, he made this reflection, "A "melancholy day to me, fearing there was "but little of the preſence of God, and af- "ſiſtance of his ſpirit."

On theſe two inſtances I obſerve, that the more enlarged believers experiences are of intercourſe and communion with God in his ordinances, the more they will be concerned, when they are detained from his courts, or when he hides his face from them; and the more they will be humbled and abaſed on account of their own ſins.

I will conclude this diſcourſe, with an addreſs to the various ſorts of my hearers.

1. With reſpect to you, the ſurviving children of our dear friend, who is fallen aſleep in Chriſt; you have been privileged with many bleſſings and advantages, therefore you have an eminent call to thankfulneſs, bleſs God that you had religious parents, and that they

were

were ſpared ſo long with you—bleſs God for the entail of the covenant.

Reſt not in theſe external advantages, which I truſt you do not, be frequent and conſtant in renewing your acceptance of God as your God and Saviour, plead earneſtly for a large meaſure of the ſpirit of grace, that you may be enabled to ſay, "He is my God, and I will prepare him an habitation; he is my father's God, and I will exalt him."

Mourn not immoderately for the death of the departed ſaint; your relation to him, as your earthly father, is now diſſolved; but, if we are united to Chriſt, this union ſhall never be diſſolved. "Neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus, our Lord."

Imitate the holy example of your honoured father, eſpecially in keeping up family

worſhip, which I truſt you will be enabled to do.

I remember an expreſſion which he often uſed to recite, "Prayer will make men leave off ſinning, or, ſinning will make men leave off praying." Keep in mind his tender, affectionate, and faithful inſtructions, and think as if you heard him, though dead, yet ſpeaking to you, as David did to Solomon.—— "Know thou the God of thy father."

With reſpect to you, my worthy friend, ſiſter of the late Dr. King, whoſe fraternal love to you as a ſiſter was great, and met with a ſuitable return on your part; you have loſt a praying friend on earth, but he is gone before you to heaven, to praiſe his God and Saviour for ever.

The review of your mutual affection, and cordial friendſhip in Chriſt, may afford you great pleaſure and comfort; O! bleſs the Lord, for the godly relations and connections with which you have been favoured in life,

but

but more eſpecially for your near relation to himſelf as your God and Saviour.

In regard to you, my worthy neighbours, who are members of this church and congregation, what ſhall I ſay? The Lord hath made a great breach among you, may he be pleaſed to make it up! You are deprived of an able and faithful paſtor, who, but the other Lord's day, was in this place repreſenting it as your concern and his to glorify your Redeemer NOW; he is gone to the manſions of celeſtial bliſs, to praiſe him for ever, you are as yet left behind in the wilderneſs, the journey through which is too great for you without renewed ſupplies from heaven: You may poſſibly meet with more diſcouragements yet, but encourage yourſelves in the Lord your God; though your late worthy paſtor be dead, Chriſt the Lord of glory, the chief ſhepherd lives; he reigns, and will order all the diſpenſations of his providence and grace, for the manifeſtation

of his own glory, and the happineſs of his redeemed people.

Therefore put your truſt and confidence in him, for he hath promiſed, "to give paſtors according to his heart." — "Forſake not the aſſembling of yourſelves together." — Pray to him who hath the reſidue of the ſpirit, to make up your loſs, by ſending you another able and faithful paſtor, to break the bread of life among you, — keep together in the way of your duty. — Plead earneſtly with God for light and direction, and may the Lord the ſpirit lead and guide you in the right way.

As to you, my dear hearers in general, on this mournful occaſion, you have been hearing of the believer's God his being the believer's glory, and you have been hearing this exemplified in the life and death of an eminent chriſtian, and faithful miniſter of the goſpel, who preached to ſome of you, either more ſtatedly or more occaſionally, and

prayed

prayed for all of you, whether you be ſinners or ſaints.

O! ſinners, review the opportunities you have had, or might have had; the opportunities you have miſimproved, or neglected altogether, you are accountable for th ese and muſt be called to an account for them, when you appear before the awful tribunal of the Moſt High.—You have hitherto neglected the great ſalvation,—neglected to receive the Lord as your God, and thus have lived in conſtant diſobedience to the firſt precept of the moral law. May the Lord now exert his powerful arm, and ſay to you, even to you who have come hither from curioſity, "Make haſte and come down, for to day I muſt abide at thy houſe." O! that you may have your minds enlightened, your wills renewed, your affections ſanctified.—That you may "come down, and receive Chriſt joyfully." Then will there be joy in heaven,—vacancies in the church militant will be

filled

filled up, for yet there is room, — you will glorify God your Saviour on earth — and long to be with him in glory.

As to you, believers, who are dead to the law as a covenant of works, and dead to ſin, who know what it is to mourn for ſin, and at the ſame time, to be joyful in God your Saviour, rejoice in all the parts of your ſalvation, in being ſaved from ſin as well as from miſery, to holineſs as well as to happineſs, — lift up your heads with joy, for the day of your conſummated redemption draws nigh, and ſhall be continued from your natural death through all eternity: At death your ſouls ſhall be made perfect in holineſs, and immediately received into glory, and at the reſurrection, your bodies being raiſed up in glory and re-united to your ſouls, you ſhall be openly acquitted, before angels and men, by the ſolemn ſentence of approbation, "Come, ye bleſſed of my Father, inherit the kingdom prepared for you from

from the foundation of the world." — Then ſhall you go away into life eternal.

On the whole, the ſouls of believers at death lanch into the boundleſs ocean of eternal glory: There we muſt leave them at preſent, thither we hope to follow them ere long: Eternity is without interruption, and without expiration.

FINIS.

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